

35

A
SERMON

Preach'd at the

ASSIZES

Held at

SHERBORNE

For the County of DORSET,

MARCH 15. 171 $\frac{6}{7}$



*Love to our Church and Nation
Recommended and Enforced.*

A
S E R M O N

Preach'd at the

A S S I Z E S

Held at

S H E R B O R N E

For the County of D O R S E T,

M A R C H 15. 171 $\frac{6}{7}$

Before the Honourable

Mr. Baron P R I C E

A N D

Mr. Justice E Y R E.

By *RICH. DERBT* Vicar of *Turnworth*.

Publish'd at the Request of the HIGH-
S H E R I F F, and the Gentlemen of the
G R A N D - J U R Y.

L O N D O N:

Printed, for *William Churchill* at the *Black-Swan*
in *Pater-Noster-Row*. 1717.

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to our Church and Nation
Recommended and Enforced.

A
SERMON

PREACHED AT THE
ASSIZES

AT WESTBORN



AND

THE HISTORY OF THE
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T O
Fitz-Walter Foy, Esq;
 HIGH-SHERIFF
 OF THE
 COUNTY of *DORSET*,
 And to the
 GENTLEMEN
 OF THE
Grand-Jury;
 V I Z.

Richard Brodrepp, Esq; Foreman.

<i>John Williams,</i> <i>John Gould,</i> <i>John Mitchel, Jun.</i> <i>Edmund Fielding,</i> <i>Samuel Whetcombe,</i> <i>Ralph Gollop,</i> <i>William Freke,</i> <i>Robert Henley,</i>	}	Esq;	<i>John Tucker,</i> <i>George White,</i> <i>Francis Fulford,</i> <i>John Still,</i> <i>Robert Clavel,</i> <i>John Meech,</i> <i>Matthew Paul,</i> <i>Richard Gollop,</i>	}	Gent.
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This DISCOURSE, with all
 due Respect, is Dedicated

By their Most Obedient,

Most Humble Servant,

RICH. DERBY.

TO
Fitz-Walter Fox, Esq;
HIGH-SHERIFF
OF THE
COUNTY OF DORSET,
And to the

GENTLEMEN
OF THE
Grand Jury;
Sirs,

Richard B. Esq; Attorney

John Williams	John Williams
John G. Esq;	John G. Esq;
John G. Esq;	John G. Esq;
John G. Esq;	John G. Esq;
John G. Esq;	John G. Esq;
John G. Esq;	John G. Esq;
John G. Esq;	John G. Esq;
John G. Esq;	John G. Esq;
John G. Esq;	John G. Esq;
John G. Esq;	John G. Esq;

The above is a list of the names of the persons who have been appointed to the office of High-Sheriff of the County of Dorset, for the year 1811.

I am, Sir, very respectfully,
Your obedient servant,
Richard B. Esq;

A
S E R M O N

Preach'd at the
A S S I Z E S held at *Sherborne*, &c.

P S A L M CXXII. *ver.* 6.

They shall prosper that love thee.

THE Thing here recommended to our Love is *Jerusalem*; and it is well known that by that Name in Scripture is meant both Church and State; and these we are called upon to love, and are invited to this Duty by a Promise of Prosperity, *i. e.* of all manner of Success and Happiness; *They shall prosper that love thee.* From which Words I shall at present attempt,

I. *First*, To put you in mind, That it is your Duty to love the Church and State that you belong to; That you are obliged to bear a tender Regard to your Religion and Nation, to the Worship of God and your native Country.

II. *Secondly*,

II. *Secondly*, Propose to you the Motives and Reasons which engage us so to love them.

III. And *Lastly*, Desire you to enquire seriously and impartially into your own Hearts, whether you really and unfeignedly love them, or not; that so if you do not, you may repent and amend; and if you do, your Consciences may acquit you, and you may delight your selves with the pleasing Prospect of that Enjoyment and Prosperity which is promised in the Text.

I. The *First* Thing proposed is, To put you in mind, that it is your Duty to love the Church and Nation that you belong to.

To offer at a laborious Proof of these Things in this Assembly met together for the Service of their Country, which Meeting you consecrate by appearing first in the House of God, would be not only mispending your Time, but abusing your Patience. The most Ignorant cannot but be sensible that it is their Duty: The very mentioning of them is enough to convince Men how reasonable they are; and Nature at the first Proposal tells us it is unquestionably so.

This

† This is a Law not given us, but born with us; to which we are not educated, but made; we took it not from Reading and Institution, but from the very Principles of our Being. Should we hear any one profess that he did not love his Religion and Country, the mildest Censure that could be passed by all upon such a one, must be, That he was an unnatural Wretch, no longer worthy to enjoy the kind Influence of Heaven, or to be supported by what the Earth brings forth; that either the one ought to blast him, or the other swallow him up.

I have therefore thought it sufficient only to remind you of these Things in order to lay before you in the,

2. *Second Place* the Motives and Reasons which engage us to such a Love.

Now the common Motives of Love are either the Goodness and Excellency of any Thing considered in it self,

Or the Usefulness and Advantage of it to us. And both these recommend our Religion and Country to us; both these invite our Love.

1. Let us first consider the Goodness and Excellency of these Things as in themselves; which upon a transient View of them will appear

† Cicero pro Milone. *Est enim hac non scripta sed nata lex: Quam non didicimus, accepimus, legimus, verum ex natura ipsa arripimus, hausimus, expressimus, ad quam non docti, sed facti, non instituti sed imbuti sumus.*

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appear so great, that nothing on this Side Heaven can compare with them.

1. And First for the Goodness and Excellency of Religion or the Church.

Religion, to speak of it in general, is no less than the Product or Effect of Divine Wisdom! 'Tis what God gave to Man as a most valuable Gift, and it is the most distinguishing Character, the brightest Ornament of Mankind. However it may be jeer'd and scoff'd at by Atheists, Libertines, or your modern Pretenders to Free-thinking, it always was the Opinion of the wisest and best of Men, (whose Judgment in such Cases should take Place) that it is not so much, nor so great, to say such a one is an Emperor, a King, a Prince, a Lord, a Politician, or Philosopher, as to say that he is truly Religious, that he is a true Member of the Church of God. By Birth a Man may be related to the Kings of the Earth; but by being religious he proves his Relation to all the glorious Saints in Heaven, to Angels, Cherubims, and Seraphims; nay, even to God himself, *above all blessed for ever*. When the Holy *David* endeavours to set forth to us the Glory and Excellency of Religion, he represents it under the Figure of a King's Daughter going to her Nuptials; telling us, *That she is all glorious within, her Cloathing is of wrought Gold*, Psal. xlv. 13. *She shall be brought unto the King in a raiment of Needle-work,*

work, v. 14. *All her Garments smell of Myrrh, Aloes, and Cassia*, v. 8. *Kings Daughters were among her honourable Women*, v. 9. All which Expressions, high as they are, are used only by way of Accommodation, to set forth the Glory of the Thing in the best Manner that humane Nature can conceive of it: Not that they reach its full Excellency, which is indeed greater than Tongue can express. 'Tis therefore, says he in another Place, *more to be desired than Gold, yea, than much fine Gold*, Psal. xix. 10. *That it is better than Thousands of Gold and Silver*, Psal. cxxxix. 72. And his wise Son Solomon after him tells us, *that Wisdom*, by which he means Religion, *is better than Rubies; and all the Things that may be desired are not to be compared to it*, Prov. viii. 11. *That it shall be as an Ornament of Grace unto the Head, and Chains about the Neck*, Prov. i. 9.

And, God be praised, it is a Happiness we enjoy, that we can justly apply these lofty Expressions, all these noble Characters to the Church of which we are Members; for we profess *the truth as it is in Christ; we are built upon the Foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner-stone*, Eph. ii. 20. All the Doctrines, and Tenets that we propose as Articles of Belief, or Rules of Practice are plainly delivered to us in the Word of God, from which we dare not to take, to which we

presume not to add. Our Established Worship is regular and decent, the Sacraments are duly administred amongst us; our Prayers are Expressive, and full of a true Spirit of Devotion, to be understood by the meanest, and admired by Men of the greatest Capacities; so that our Service is in truth *a reasonable Sacrifice*. And how extensive and peculiar is her Charity, the true and distinguishing Mark of Christianity, to all *that are without*? As we presume not to thunder out Anathema's, and damn whole Nations at once, with the Papist, so neither are we so selfish as to confine Salvation within our own Pale.

II. Let us now in the Second Place proceed to speak of the Goodness and Excellency of National Government.

Government in general, is the Wise and Prudent disposing of every thing in its due Place and Order, so as to preserve, and defend the Whole; from hence arise Regularity, Decency, Peace, Property, Plenty, and in a Word, all things that can promote the Happiness, or prevent the Confusion and Destruction of Mankind; so that surely it cannot but in it self be highly Desirable. Indeed Governours do sometimes become Tyrants, and make use of the Sword put into their Hands for the Defence of the Subject, to his Destruction; but the Inconveniencies that befall a Community in such a Case, are not not to be

be imputed to Government in general, but to the Abuse of it; and how great soever the Inconveniencies may be, which sometimes may rise from such an Abuse of Power, it is beyond Contradiction plain, that the very same, and many more, would always vex the World if Government was laid aside. Here we may with joy reflect on the Happiness of our Constitution in particular; what Wise, Prudent, Just, and Good Laws have our Forefathers procur'd and delivered down to us their Children? And how strongly are those Laws defended from any Violation in any part? How by them is the Liberty, and Right of the meanest Subject secured, and made the Care of a whole Kingdom? And with what a becoming Decency, and awful Justice are they constantly put in Execution? And even in the midst of that Justice, what a large share of Mercy is provided for Malefactors?

But these things will more properly be enlarged on when we consider the other Motive to Love, *viz.*

II. the Usefulness, and Advantage of any thing to us; and I doubt not but it will plainly appear that both Church and State are very Useful and Advantageous to us.

I. By the Church we are kept from Error, the Poison of the Soul, and conducted on in the *good old Paths* of Truth; herein we have

laid before us the Hopes of Glory in this Life, and by keeping the Commands of God, we shall in the Life to come be instated therein.

II. To the Government it is, that we are indebted for the necessary Comforts and Supports of Life. It gives us Food and Raiment, Safety and Protection, Friends and Conversation, and in a Word, every thing that Life is worth Living for.

If thus much may be affirm'd of Government in general, our Constitution in a very plentiful manner, is the Fountain of all these Blessings, from thence they flow in mighty Streams. *Our Lot is fallen in a good Ground*, by the Happy, Wise and Prudent Establishment that we live under, we may every one of us *still set under his own Vine, and under his own Fig-tree*; and God be praised we can with Pleasure use that Satisfactory word, *our own*. The Prerogative of the Crown, and the Priviledges of the People are so nicely and wisely order'd, so as to avoid on one hand the Iron Rod of Absolute Monarchy, a weight which true *Briton* could never bear; and on the other, the no less Inconveniencies that attend Anarchy and Confusion. All the Parts of our Constitution are framed so as to make us happy, if we will be so our selves. The Liberty and Religion of the meanest Person is as much the Care of our Laws, and is as strongly guarded by them, as of the greatest; and we virtually give our
own

own Consent to the making every Law by which we are governed. It is sufficient to recommend our Government to say that it is envied and admired abroad, tho' some that enjoy its kind Influence know not how to value it.

When we look towards the Throne, how may we apply to our selves that of the Wise Man? *Blessed art thou, O Land, thy King is the Son of Nobles* Eccles. x. 17. But yet this is but a small Part of our Happiness: The personal Virtues of His Majesty are great and conspicuous, that as they add a Lustre to the Crown, so they give us sufficient Reason to say, That under him *we are safe*.

How indefatigable is He in the Prosecution of any Thing that may promote our Happiness? And how does He take all Occasions to assure us, He has nothing more at Heart than the Preservation of our Religion and Liberties? Witness his wise Conduct in amending the unhappy Defects of former Treaties, and in making new Alliances for the Security of his People; in opposing his Enemies when they appear against him, and in exercising his natural Lenity towards them when they are reduced to beg Mercy, inso-much that he hath inflicted no Punishments, but such as the Offence, impartially consider'd, Mercy it self might have been both the Judge and Executioner.

What

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What a Happiness is it to have Rights and Properties, Laws and a gentle Constitution not to be equalled in the World? But how is that Happiness encreased by the Thoughts that they are all secured to us, and to future Ages, as is our Case?

And now since our Church and Nation, our Religion and Government, are so apparently Good and Excellent, so undeniably Useful and Advantageous, we have all the Reason in the World to love them which are thus Lovely. And methinks there should be no Reason to doubt but that all do love them. It is so plainly their Duty, and they are so strongly courted to it by all that is truly endearing, that if we could conclude upon Things from the Strength of the Reasons that enforce them, we might be positive that all without Exception do love our *Jerusalem*. It is so evidently their Duty, that all openly own and profess it; they are much offended, and take it as a great Affront if you should question whether they loved their Church and their Country, or no: Yet for all this, it is but too plain that many fail herein, as will appear by examining into the Fruits and Effects of this Love, which, if they are not in you, pretend what you will, you are not Lovers of your Church and Nation.

Now the genuine Fruits and Effects of Love to our Church and Nation are many and various, so that I shall only mention
some

some of the principal ones, desiring you, as I go on in my Discourse, to make a serious Enquiry into your Hearts whether you find these Effects in them, or no.

III. The Third particular proposed to be spoken to.

Now the first Fruit of Love to our Church and Nation that I shall mention, is heartily to wish them well, to be zealously concern'd for their Welfare, and passionately long for their Prosperity in all Respects; earnestly to desire that they may be free from all manner of Distempers from within, and triumph over all Annoyances from without, that neither private Underminers, nor publick avowed Opposers may ever delight themselves in their Ruins; but that they may prosper and stand upright when their Enemies fall, and lie in the Dust.

And have we all in this Particular performed our Duty? No: We have seen Men who, under a Pretence of Zeal for the Church, have brought her to the Brink of Destruction; who have taken upon themselves the Names of her only Sons, and under the Holy Name of the Church, have raised Tumults, Riots, Treasons, and Rebellions. The Danger of the Church for some Years has, and still is, the general Complaint, and, as it has been managed, the abominable Sin of the Age. From hence,

as

as from a most impure Fountain, have flown Floods of Wickedness, private and publick Sins and Calamities, Censuring, Reproaching, Quarrelling, Fighting, and Enmity between Neighbour and Neighbour, nay, between the nearest and dearest Relations. Hence likewise have sprung private Whisperings, publick Revilings and Cursing, and at last open Rebellion against our Governors.

But what Shadow is there for any Complaining, seeing we have a Prince on the Throne so truly of our own Religion, as constantly and devoutly to attend our publick Worship, and who has sworn to maintain the same; to violate which he has not made the least Step: The Truth of which, Malice may suspect, but can never prove. Seeing we have Bishops truly Protestant, truly Conformable, truly Friends to the Constitution of the Church, whose publick Actions do manifestly confute all the wicked Whispers that are spread abroad against them. Seeing we have a Ministry bound by all the sacred Obligations possible to support and maintain the Church as by Law established; and these Ministers take all Opportunities to declare, that as they think it a most excellent Constitution, so if they suffer it to be destroyed, they shall be destroyed with it. The Sincerity of which Declaration we have very little Reason to question

stion, because of the Solemnity of the Obligation, and the Certainty of the Danger. I defy the most virulent Enemy the Government has to prove one, the least Attempt of the King or his Ministers to injure the Church. Like Sons of Darkness they may Mutter and Whisper, and be full of sly Suggestions in private Corners; but to make out any one thing, they can no more do it than prove themselves to be honest Men, which I think is a hard Task for any one to do, who one hour takes the Oath of Allegiance to his Prince, and the very next makes his Person and his Actions a Jest; which is undeniably the Practice of those among us, who now for the Distress of our Zion, *hang their Harps upon the Willows.*

And how have some shewn their Love to the State? *Tell it not in Gath, publish it not in the streets of Askelon, lest the Daughters of the Philistines rejoyce, lest the Daughters of the Uncircumcised triumph.* But it is in vain to attempt at concealing their desperate Wickedness and Ingratitude; *their sound is gone out into the End of the World.* Papists by their Religion are oblig'd by Cruelty to root out what they call the Northern Heresie. Non-jurors by an unhappy turn of Principle, may think themselves constrain'd either to appear active against the present Establishment, or at least not to be zealous in the Defence of it: But it

is an abominable Wickedness for Protestants, for Men that have bound down their Souls by the most solemn Oaths to bear Faith and true Allegiance, to appear in Arms against their King, to carry on an Unnatural Rebellion, not having so much as a bare Verbal Promise that their Lives, Liberties, or Religion should be secured to them, as a reward of their Treachery and Perjury. And what an ungrateful Return do they make for the Mercy shewn, to Spirit up, and encourage a Foreign Invasion, rather than let drop *their darling Design of setting a Popish Impostor over us!*

Let us now enquire, and call our own Hearts to account; let us see whether they can answer us freely without Doubt or Hesitancy; whether in relation to the Church, it has not a prevailing secret Inclination to wish Success to the Superstitions of *Rome*, or the Novel Opinions of any of our Sectaries; to the musty Traditions of pretended Antiquity, or the new feigned Spiritualities of Faction, and Schism, in Opposition to the pure Worship of God, as it is celebrated in the Church of *England*. If in our Hearts we wish Success to its Enemies on either side; nay, if we are careless and indifferent in the Matter we Love not the Church.

And

And then, as to the State, if our Hearts can tell us that we do not in the least favour any of its open Enemies abroad, nor the hidden, sly Contrivances of Rebels, or Factious Persons at home; if we are ready to the utmost to defend our Constitution upon all Occasions, and to contribute towards its firm Establishment, then, and then only, are we true Lovers of our Country. Love always desires the Happiness of the thing beloved; so that if we sincerely Love our Church and Nation, we shall do whatever we can to promote their Prosperity.

2. A second Fruit of Love to our Church and Nation, is vindicating their Credit and Reputation; and God knows, we in these Days have too too frequent Occasion given us, thus to testify our Love towards them. Not that they are justly liable to the Reproaches of any, but because it is our misfortune to have many Enemies, whose, whether Malice or Silliness is greater, cannot easily be determined. This Man exclaims against our Church as a Novel, Upstart Institution, never heard of in the World till the mad Zeal of *Martin Luther* began to set it on Fire. Another rails at her as the eldest Daughter of the Whore of *Babylon*, is offended at her Forms, jeers at her Ceremonies, and shakes his Head at the Pride or Looseness of the Clergy; they are either *dumb Dogs that do not*
C 2 *bark,*

bark, or else subtil and designing Men, and by way of Arguing, allowed of in no other Case whatever, the personal Faults of some, who perhaps are no great Honour to their Profession, are thrown upon the Order in general, that so through their Sides they may wound the Church it self.

And how maliciously have the Government been of late abused? Tho' we have a King over us, who for his Wisdom, Discretion, Justice, and Equity, who for his Mercy and Clemency, for his Courage and Bravery, his Piety and Devotion, has few Crown'd Heads worthy to be compared to him; it is yet the Baseness of many amongst us to revile him after a barbarous Manner, to censure and reflect upon his Person, and all his Actions. Since his coming to the Throne, there have been more Villanous Papers, and Seditious Libels spread abroad with Industry, and received with the highest Approbation, and Applause, with Smiles and Threats, than in many Years before. The number of scandalous Lies that have been invented against him, is almost infinite, and many of them so weak, and silly, that one cannot think the Devil had any hand in them, were it not for their Malice.

Tho' the King has wisely made choice of those very Persons for his Ministry, and Council, by whose Care and Conduct our late

late Queen reigned for many Years so truly gloriously; yet now they say the Nation is to be ruined by Them. The Stock of Scandal is inexhaustible, new Stories are every Day invented, and the Contrivers of them, not considering what is probable, but what is most frightful, they are as soon confuted as told; but they have still the Impudence to go on, because they meet with a credulous Multitude, that will lend a ready Ear to, and diligently propagate their Fictions; so that there seems a Necessity of putting the Statute of King *Edward I.* in Execution, whereby it is enacted, that *if any one is so hardy as to Tell or Publish any false News, or Tales, whereby Discord, or occasion of Discord or Slander may grow between the King and his People, or the great Men of the Realm; he that doth so, shall be taken and kept in Prison, until he hath brought him into Court who was first Author of the Tale.* And all this is done by a Sett of Men who pride themselves in their Ancient Loyalty, and who in the midst of all this, have the Front to tell us that they are for the King; Let their Actions speak what King they mean, from whom, and the Designs of the Party; I hope God of his wonted Mercy will deliver us.

Let

[† Stat. 3 Edw. I. cap. 34.

Let us now examine our selves, whether upon such Provocations as these we have not often sat silent; nay, which is worse, have we not often, through a malicious Heart or meanness of Spirit joined in them? Have we not when the leading Man of the Company has thrown out his borrow'd Scandal, his Hackney Jest, admir'd his Wit, and applauded his Facetiousness? If so, we are deficient in the Love that we owe to the Church and Nation, of which we profess our selves Members.

3. But *Thirdly* and *Lastly*; Love causes Men to be Active, and Industrious for the Good of what they pretend to Love; to do as much as they can to forward and promote its Advantage, and to redress or prevent its Loss or Damage in any kind. Now our Church and Nation may be helped, and it is highly our Duty thus to help them.

I. By appearing Vigorous and Hearty for them.

II. By freely parting with our Substance to Support them.

III. By leading good Lives to procure the Favour of God towards them.

IV. And by Praying earnestly to Heaven for them.

I. First

1. First our Church and Nation may be helped by appearing Vigorous and Hearty for them.

It is our Dulness that gives Life and Hopes to our Enemies; were we but Hearty and Active, their Spirits and Confidence must of necessity sink. A vigorous Behaviour, a lively Conduct, must discourage our Adversaries and animate the Government, and so put an end to all Faction.

From our appearing cool and unconcern'd our Enemies will readily conclude, that we value not how Things go, and this will embolden them to Confederate and Plot together, presuming that they shall meet with small Opposition. But if we were careful to shew a hearty Zeal for our Church and Nation, they wou'd be convinced that it was to no purpose to engage in any Designs against us; so that by appearing forward in this Case, we do a double Service; a Service to our Church and Nation, and a Service to our very Enemies, by preventing the Troubles of one, and the Villanies of the other. And this all are obliged to do, by that Oath in which they *abjured the Pretender and his Title, and swore to defend King George against all traiterous Conspiracies and Attempts whatsoever.* Which Words must undoubtedly imply, not only that we will not Rebel, but that to the utmost of our Power, in our several Stations and Employments

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ployments, we will be Active for, and Zealous in the Defence of the King to whom we have thus Sworn.

What Thoughts then must all honest Men entertain of those who in our late Danger, could profess a base Neutrality, who refused to appear for their King and Country: Such a Behaviour could proceed from nothing but a secret wishing well to the Adversaries Cause, though they had not the Courage to appear openly for it. He that *is not with us, is against us*; and the Man that can set still and unconcerned when his King and Country, his Religion, Liberties, and Laws, and all Things that ought to be near and dear to him are at stake, and his appearing would in all Probability help to preserve them, such a Person must be look'd upon *to have cast in his Lot with the Enemy*, or, at least, by his Remissness to encourage him: And such ought to be carefully watched by a Government, *whose Hearts are in the Way of Evil, though at present they refrain their Feet from the Paths thereof.*

2. The next Thing by which our Church and Nation may be helped by us, is by freely parting with our Substance to support them. *Tribute to whom Tribute is due, Rom. xi. 7.* is as much the Command of God as any other in the Bible, and we ought

ought as carefully to observe it: Indeed the Command is a very reasonable one. Here we may argue with the Orator *Tertullus* in the Acts of the Apostles, *Acts. xxiv. 2. seeing from the Government we enjoy great Quietness, and that worthy Deeds are done unto the Nation* thereby, *ver. 3. we ought to accept it always, and in all Places with all Thankfulness* and Readiness to support it, which cannot be unless we are in a Capacity to defend our selves by having Money, the very Signs of War, at Command.

I foresee some will be apt to say, However faulty we may be in other Duties to our Country, certainly we have not failed in this: Surely we have, and must pay Taxes enough: They lie very heavy upon the Nation, and we are not likely to see an End of them. This is indeed true; but who brought on this Weight? Those very Men that complain of it, and that fill all Places with their Murmurings. By their Hands, their Tongues, or their Indifferency, they brought these Evils upon us. Had they appeared for their King and Country like honest Men, there would have been no Occasion for a Standing Army; and therefore no Necessity for advancing the Tax on Land, nor would there have been any Reason to continue that Advancement, had there not been some amongst us who are

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for fomenting new Disturbances. And it is no small Hardship for Men to force the Government by their Conduct to an absolute Necessity of imposing Taxes on the Subject, and then abuse it for doing so. Although therefore it cannot be denied but that the Taxes are a great Burden on the Nation, yet they are necessary, and must be undergone, unless we choose to let in a Flood of Tyranny, which in a Moment will sweep away all.

3. Our Church and Nation may be farther served by us, if we would be careful to lead good Lives to procure the Favour of God towards them. That we may by this Means obtain it, we are assured by *Eliphaz*, in the Book of *Job*: God, says he, *shall deliver the Island of the Innocent, and it is delivered by the Pureness of his Hands*, *Job xxii. 30.* *Acquaint thyself with God, and be at Peace; thereby Good shall come unto thee, v. 21.* *If thou return to the Almighty, thou, thou shalt be built up, v. 23.* *Thou shalt have Plenty of Silver, v. 25.* *Then shalt thou lay up Gold as the Dust, and the Gold of Ophir as the Stones of the Brooks, v. 24.* *Yea, the Almighty shall be thy Defence, v. 25.* And if God be for us, who, to any Purpose, can be against us?

Religion

Religion is the sure Establisher of every Kingdom: *Length of Days are in her Right Hand, and in her Left Hand Riches and Honour, Prov. iii. 16. Her Ways are Ways of Pleasantness, and all her Paths are Peace, v. 17. She is a Tree of Life to those that lay hold upon her, v. 18. Godliness is profitable to all Things, having the Promise of the Life that now is, and of that which is to come, 1 Tim. iv. 8. Righteousness exalteth any Nation, Prov. xvi. 84.* For all the Precepts of Religion do naturally tend to a People's Security.

Peace, Unity, and good Order, are the constant Effects of Humility, Meekness, and Obedience. A publick and strict Administration of Justice secures a Government by restraining, or at last by taking off those wicked Members that disturb its Peace, or endeavour its Ruin. Love and Charity unite the Affections of Men; and as Divisions end in the Destruction of a People, so such a Unity is their best Safe-guard. The Fruits of Temperance, Sobriety, and Contentment, are Peace and Safety to our selves, and to those about us. If we can possibly think these Things otherwise than I have represented them, let us suppose Iniquity established by a Law: And what would such a dismal Change produce but Confusion and Disorder, Distraction and Ruin? How long could that Nation remain whose Members

28 Love to our Church and Nation

lived in a State of Malice, Revenge, Hatred, Idleness, Sloth, Luxury, Division, and Discontent? How easy a Prey would such a People be to a weak Enemy, who thus weaken'd themselves?

Here too we must examine our selves; and if our Consciences can acquit, if they can tell us that we have not herein been remiss, but diligent, then a true Love of our Church and Nation is within us.

And so it is likewise, if we have been constant at Prayers for their Security and Prosperity; the last Way mentioned by which we can be serviceable to them.

Some Men may think that there are nearer Ways to Security than by Prayer. The Arms of the Mighty, and the Counsels of the Wise; but certainly if Prayer be laid aside, the Mighty Men will not find their Hands, nor the Men of Wisdom their Heads.

When *Theodosius* fought that famous Battle against *Eugenius*, in which the very Heavens, the Winds, and Elements, assisted him, we are told that he prevailed more by Prayer than by Fighting. The Hands of *Moses* held up in Prayer did more Mischief to the *Amalekites* than the Sword of *Joshua*, *Exod. xvii. 11.* By Prayer *Hezekiah* destroyed the Army of *Senacherib* in one Night

Night, 2 *Kings* xix. *Daniel's* Prayer stopp'd the Mouths of devouring Lions, *Dan.* vi. and that of his Companions quenched the Violence of Fire, *Dan.* iii. Tho' we cannot depend on such miraculous Effects from our Prayers, yet we are assured by the Promises of God, that they shall be answered with his Favour; and consequently we shall have Omnipotence on our side, which *will ever put to flight the Armies of the Aliens.*

The Efficacy of Prayer then being so great, and the Performance of it not difficult, let us be constant at the Throne of Grace, beseeching God to be a Safe-guard to our Church and Nation; That he would confound the Devices of all our Enemies, and defend us as with a Shield; That he would shower down his Blessing on his Majesty, protect his Person, prosper his Government, that under him we may lead quiet and peaceable Lives in all Godliness and Honesty; That he would make him the Terror of his Enemies, and the Joy of all his Subjects; That so, after a long and happy Reign on Earth, he may obtain an Immortal Crown, leaving his corruptible one to be worn by his Illustrious Posterity till Time shall be no more: Let this be our constant Prayer, and may the God of Heaven hear us from Heaven his dwelling Place; and when he heareth, grant the Requests of his People: That Peace and
Piety

30 *Love to our Church and Nation*

Piety may flourish among us as long as the
Sun and Moon endureth.

*Grant this, O Merciful Father, for the Sake
of thine only Son Jesus Christ our Lord
and Saviour. Amen.*



F I N I S.
